

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 6.

NEW-HAVEN, JULY 11, 1818.

Vol. III.

NEW ZEALAND.

Continued from p. 67.

Mr. Marsden having obtained some knowledge of the character and disposition of the New Zealanders, and having gained the confidence of several distinguished chiefs who had visited Port Jackson, set sail in November 1814, for the purpose of making a permanent establishment among them. He was accompanied by J. L. Nicholas, Esq., Messrs. Hall and Kendall with their families, who went out as settlers, and three native Chiefs, Duaterra, Shinghi and Korra-korra, with their attendants: in all thirty-five souls—together with a considerable quantity of live stock, for the use of the settlers, and many articles of traffic for the natives. Mr. Nicholas, who has published a Narrative of the voyage, thus describes the three chiefs on board, from which our Readers may form some idea of the national character of these interesting people.

"Duaterra, who was now in the full bloom of youth, was a man of tall and commanding stature, great muscular strength, and marked expression of countenance: his deportment, which I will not hesitate to call dignified and noble, appeared well calculated to give sanction to his authority, while the fire and animation of his eye might betray, even to the ordinary beholder, the elevated rank he held among his countrymen. But besides having from nature a set of regular and expressive features, his face formed, in other respects, an agreeable contrast to those of his fellow chiefs; for it was not disfigured with the disgusting marks of the tattoo, nor had any other extravagant arts been employed to give it an unnatural embellishment. His complexion was not darker than that of the natives of Spain or Portugal, and in general the lineaments of his countenance assumed the European character. But, however prepossessed by his personal appearance, I was much more forcibly struck with his correct and unobtrusive manners, which, totally contrary to what might be expected from one who had only for so short a period mixed with civilized people, and those only of the rudest order, common sailors, were

not only extremely proper and well regulated, but even polite, engaging, and courteous. Thus do we often find Nature spurn the meretricious aids of art while, asserting her own superiority, she raises, even among a nation of barbarians, a distinguished model of the wonders she can effect, and which in every age and country must entitle her to the pre-eminence she claims. Duaterra, like Peter the Great, if I may be allowed in this instance, to compare the obscure chief of a savage tribe with the mighty emperor of a comparatively savage nation, laboured with indefatigable industry at all sorts of employments; but particularly agriculture, which he wished to introduce among his people, and spared no pains that he might be enabled to instruct them in it on his return. He had the advantage, as I before observed, of being able to speak the English language so as to be easily understood, having made some proficiency in it during the time he was on board the ship; and he found this of considerable service to him in his endeavours to improve himself.

"Shunghi, a chief of superior rank, and more extensive power than Duaterra, in whose neighbourhood he resided, was induced by his representations to accompany him to Port Jackson. This man had not the same robust figure as Duaterra; but his countenance was much more placid, and seemed, I thought, handsomer, allowing for the operation of the tattoo which it had undergone, while it wanted that marked and animated severity which gave so decided a character to the face of his companion. As the mind of Duaterra was disposed chiefly to the pursuits of agriculture, and the desire of acquiring a perfect knowledge of the methods we employed in all its stages, so the genius of Shunghi was bent exclusively on mechanics, for which he showed an evident predilection, and gave some extraordinary proofs of his skill and ingenuity. I have seen myself an admirable

specimen of his abilities in this line, considering the very rude and imperfect instruments which he was obliged to use on the occasion. It was a gun that he brought over with him, which he had stocked in so complete a manner, that even the most expert and finished mechanic could not possibly have done it better with the same implements, or have afforded in any one part nicer or more ingenious samples of execution. While at the colony, he gave a still greater proof of his genius by a carving on wood, which excited the admiration of every body who beheld it. The subject represented was the head of a New Zealander, and the features were described with an astonishing boldness and fidelity, while the fantastic and chequered convolutions of the tattooing were delineated even with a mathematical precision. This man had the reputation of being one of the greatest warriors in his country, yet his natural disposition was mild and inoffensive, and would appear to the attentive observer much more inclined to peaceful habits than to strife or enterprise; a strong instance that man is in every state the creature of education, and liable to be impelled by circumstances to which very frequently neither his head nor his heart will lend its concurrence.

The other chief, whose name was Korra-korra, was the very opposite of the two I have described in habits and disposition, and possessed a soul that seemed to have been cast in quite a different mould. Despising the arts of peaceful industry to which they so sedulously applied themselves, war only was *his* delight; and to this all his thoughts were turned with an impatient avidity and wild enthusiasm that sometimes assumed the aspect of ungovernable violence. He never recounted the battles he had fought, or the foes he had conquered, without being transported with a kind of furious exultation: and when desired to sing the war-song, and give a description of his mode of attack, his gestures and manner became outrageous to the very extreme of frenzy; a savage fury took possession

for the time of all his senses; his whole frame shook with rage; his eyes glowed with the most horrible ferocity; and, lost in the madness of his passion, the man appeared transformed into a hideous demon of insatiable vengeance. Yet though his soul was led away by this most violent propensity to war, let it not be inferred at the same time, that it was altogether incapable of feeling the influence of the softer affections. No, quite the contrary: the tear of remorse could stream from his eye for having offended any person who had rendered him a kindness; and the expressions of his gratitude, ardent and sincere, left no doubt that his heart was susceptible of its liveliest emotions. I have myself repeatedly seen his turbulent mind yield with easy pliancy to sentiments like these; and although it would have been next to an impossibility to dissuade him from his favorite pursuit, and reconcile his ideas to sober avocations, still the reprimand which he was conscious of deserving would instantly subdue the vehemence of his temper, and even melt his soul in the bitterness of compunction. Furious to a degree when provoked, his rage knew no bounds; but when well treated, he was both gentle and affectionate; and such too was his fidelity, that when once conciliated by friendship, it might for ever after be confidently relied upon. In his person he might be considered a good specimen of the generality of his countrymen."

Scarcely had the passengers embarked, when symptoms of gloom and sullenness became visible in these three chiefs, whose favour was of essential importance for the success of the plan. This strange alteration was particularly remarkable in Duaterra, whose lively countenance became overcast with a morose melancholy and dejection. The cause was at length discovered by Mr. Marsden, who was informed by Duaterra himself, that he deeply regretted the encouragement he had given to the missionary settlement; for that a gentleman at Sydney had disclosed to him, that it was but a pretext for introducing the English into New Zealand, with a

view ultimately to destroy the natives, or at least to dispossess them of their country, and reduce them to slavery, as had been done in the colony of New South Wales. The name of this gentleman is not known, the chief having too high a sense of honour to disclose it; but whoever he might be that could invent so base and infamous a calumny—a calumny which might have cost the lives of every European that touched on the islands, and have effectually debarred them from receiving the light of civilization and Christianity—we can only hope that he has lived to repent of, and obtain pardon for, so unfounded and unprovoked a slander. Happily it did not take effect; for Mr. Marsden, convinced of the impossibility of establishing a mission among a people such as he knew the New Zealanders to be, without the full concurrence of the chiefs, offered instantly to return to Sydney Cove, and never more to think of holding any intercourse with the country. Duaterra, thus convinced of the falsehood of the report, and feeling all his zeal for the civilization of his people return, and which nothing but so infamous a deception could have made him for a moment forget, implored Mr. Marsden to proceed, promising, as before, his protection and assistance to the missionaries who should be employed in the service. At the same time, he honestly confessed, that he would not, after such a report, answer for the conduct of the other chiefs, who had not the same opportunities of knowing Mr. Marsden's intentions as himself: and he, therefore urgently requested, that the settlement should be established in the Bay of Islands, where he and his tribe could easily protect it. This being promised, Duaterra immediately resumed his usual cheerfulness, and the ship proceeded towards her destination.

Among other plans for the protection of the natives, and the consequent security of the settlers, his Excellency the Governor of New South Wales issued a proclamation to prevent the wanton incursions of, and depredations committed by, the crews of vessels touching

on the islands, and appointed Mr. Kendall a magistrate for this purpose; without whose permission, certified in writing, no subject of the British Crown was either to land, or to take a native on board. This and the other measures employed for so just and humane an end, we are sorry to say, have not yet proved effectual. Instances of theft and cruelty on the part of British subjects towards the unfortunate islanders still continue to occur; and doubtless many atrocities are perpetrated which will never be known till that final day of account, when the oppressor and the oppressed shall appear together before a far higher tribunal than that of their fellow men. Both the Church and the (London) Missionary Societies have expressed their hopes, that the English Government will take up the subject; nor without reason; for not only are all *religious* exertions materially impeded, but the very safety and existence of every vessel and colony in the South Seas, exposed to the retributive vengeance of savages, whose first and strongest principle is that of retaliation for an injury. The effects of this revengeful principle will appear but too forcibly from the following tragical occurrence.

“The Boyd, a ship of about five hundred tons, commanded by Captain John Thompson, was chartered by Government, in 1809, to take out convicts to Botany Bay, when, having completed her charter-party, and taken a number of passengers for England, she proceeded to New Zealand for a cargo of timber. The captain, I believe, intended this timber for the north-west coast of America, where it was to have been disposed of: but unfortunately both himself and the crew were surprised and massacred, by George (a native chief) and his tribe, while the vessel accidentally taking fire, was burnt down to the water's edge. Having thus given the short history of this ill-fated ship, I shall now relate the particulars communicated to us by George, who seemed very desirous of extenuating his own atrocious criminality. I must, however, in justice observe, that if the

following account can be relied upon, the provocation he had received was very great, and such as at all times would lead a barbarian to the most horrible revenge.

He stated, that himself and another of his countrymen being together at Port Jackson, they both agreed with Captain Thompson to work their passage to their own country. It happened, he said, however, that he was taken so ill himself during the voyage, as to be utterly incapable of doing his duty; which the Captain not believing to be the case, and imputing his inability to work, rather to laziness than indisposition, he was threatened, insulted, and abused by him. George attempted to remonstrate against this severe treatment; but the captain being a man of a choleric temper, this only exasperated him the more, and it was in vain that the other told him he was a chief in his own country, and ought to be treated with some respect, urging at the same time his illness, and assuring him that this was the only cause that prevented him from working. The enraged captain would pay no regard to what he said, but calling him a *cookee cookee*, (a common man,) had him tied up to the gangway, and flogged most severely. This degrading treatment of the captain towards him, taking away all restraint from the ship's company, he was subject, during the rest of the voyage, to their taunts and scurrilities; and they persecuted him, he said, in every possible way that they could devise.

Such treatment, it will readily be supposed, must have sunk deeply into a mind like George's, and the revenge he meditated was no less terrible than certain. But whether he resolved on it during the voyage, or had afterwards formed the diabolical design, I was not able to discover; though I imagine he had conceived it before he got on shore, as he told the captain very emphatically, while he was derided by him for calling himself a chief, that he would find him to be such on arriving at his country. This, however, might have been said without any other idea than to assure him of the fact, and was a

natural reply enough to his taunting incredulity. But a stronger circumstance than this, leads me to suppose that George had determined on his horrid purpose while he was yet on board. On their arrival at New Zealand, the captain, induced most probably by his suggestions, ran the ship into Wangeroa, a harbour which I believe had never before been entered by any European vessel, and which, lying in the very territory of the chief whom he had so ill-treated, was recommended, I doubt not, to make his destruction inevitable. He would not acknowledge to us that he himself suggested this harbour to the captain as the most convenient place for him to take in his cargo, though from his evasive answers I am fully persuaded he decoyed him into it.

"The ship being now anchored in his own harbour, the captain, he informed us, sent him on shore; having first stripped him of every thing English he had about him, to the very clothes he had on, which were also taken from him; so that he was received by his countrymen almost in a state of perfect nudity. To these he instantly related all his hardships, and the inhuman treatment he had received on board; while enraged at the detail, they unanimously insisted on revenge, and nothing short of the destruction of the captain and the crew, and taking possession of the vessel could satisfy their fury. This he promised to do, and the work of slaughter was now about to commence, while the devoted victims remained unconscious of the infernal project. (To be continued.)

WESLEYAN MISSIONS.

The following extract from the last Report of the Wesleyan Missions, gives a deplorable picture of the state of the Heathen Natives in the Island of

CEYLON.

State of the Heathen Natives.

The Mission to this island continues to present the most cheering hopes of great ultimate success; and in no place is success more ardently to be desired. The new and more correct

information of the moral condition of its inhabitants, which has been lately communicated, will be felt greatly to increase the obligations of Christians to continue and to augment the means of their conversion to the elevating and pure faith of Christianity.

The religion of the Pagan part of the population of this island is, at once, the most cheerless and the least influential of any of those forms of Paganism, which have changed the glory of the incorruptible God, and wrested from man his best principles and most inspiring hopes. The first tenet of the religion of Budhu being Atheism; a First Cause and a Creation is denied. Despair rivets the chain of vice, by subjecting it to necessary and unavoidable punishment in almost endless miserable transmigration; while virtue has no other motive, its reward being no higher in the creed of Buddhism, than for the human soul to be eternally deprived of consciousness.

In just accordance with a religion, which on system excludes all notions of a God, of providence, of atonement, of pardon, and of hope, is the state of feeling among the Cingalese. "There is no people," says a writer in his account of the island, "who are more under the influence of superstitious fears. The frequency of thunderstorms they consider as a proof that their island is abandoned to the dominion of devils. The fiends whom they conceive to be hovering about them are without number." Thus they are in bondage all their life-time, through the fear of death; and the worship of devils, from this principle of fear, is a fact which, though formerly discredited by some in this country, is now established by the concurrent testimony of all the missionaries. Their minds, indeed, are seldom free from the terror of demons. Every sickness and adversity is to be attributed to them; and, in all such cases, they attempt to appease the devil by sacrifices and offerings, through an order of priests employed for that purpose.

The Budhus do not believe in a First Cause. They consider matter as

eternal; that every portion of animated existence has in itself, its own rise, tendency, and destiny; that the condition of creatures on earth is regulated by works, merit, and demerit; that works of merit not only raise individuals to happiness, but, as they prevail, raise the world itself to prosperity; while, on the other hand, when vice is predominant, the world degenerates, till the universe itself is dissolved. They suppose, however, that there is always some superior Deity, who has attained to this elevation by superior merit, but they do not regard him as the Governor of this world. To the present grand period, comprehending all the time included in a *Kulpu*, they assign five Deities, four of whom have already appeared, including Goutumu, or Budhu, whose exaltation continues 5000 years, 2356 of which had expired A. D. 1814. After the expiration of the 5000, another Saint will obtain the ascendancy, and be deified. Six hundred millions of Saints are said to be canonized with each Deity; though it is admitted, that Budhu took only 24,000 devotees to heaven with him.

The lowest state of existence is in hell; the next is that in the forms of brutes: both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honour and happiness, up to demi gods, &c. which are states of rewards for works of merit. The ascent to superior deity is from the state of man.

The Budhus are taught, that there are four superior heavens, which are not destroyed at the end of a *Kulpu*; that below these, there are twelve other heavens followed by six other heavens: after which follows the earth; then the world of snakes; and then thirty-two chief hells, to which are to be added one hundred and twenty hells of milder torments.

The highest state of glory is absorption. The person who is unchangeable in his resolution, who has obtained the knowledge of things past, present, and to come, through one *Kulpu*; who

can make himself invisible, go where he pleases, and who has attained to complete abstraction; will enjoy absorption.

Those who perform works of merit, are admitted to the heavens of the different Gods, or are made kings of great men on the earth; and those who are wicked, are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is described as entirely sensual."

Like all other idolatrous nations, they believe the existence of the devil, and think he has great power over the bodies and circumstances of men. They have temples and priests dedicated to devils. The former they call *Dewalays*, and the latter *Cappoas*. Though this is altogether distinct from Budhuism, and though Budhu forbade the worship of devils, yet the whole of the Cingalese inhabitants are most awfully devoted to it, priests as well as people. In some districts it prevails to a most shocking extent. They dedicate their children, when born, to the devil, and many of them before their birth. In cases of affliction or distress, they use extraordinary means. They send for the Cappoa to the house of the patient. He first endeavours to find out by what devil the person is afflicted: then the supposed image of that devil is brought to the house, large presents are brought before it, lights are hung all round it, and the patient is brought and placed at the feet of it. Then the Cappoa begins his intercessions to that devil in a very loud tone of voice, accompanied with the most curious gestures and antics, all of which are timed by a tom-tom or native drum, and a bell. These ceremonies he will continue for ten or twelve hours. During the whole time he waves a lighted torch in one hand, and a bell in the other; and, at intervals, quantities of compound, something like gunpowder, are discharged over the image of the devil, either by the patient or an assistant. When a patient is pronounced incurable, or when the Cappoa says the devil will

not accept of the offerings and heal the man, then, in order not to have their houses polluted, they carry the poor wretch out into the jungle, dig a hole, and leave him by it until he expire; then they put him in, if he is not previously worried and eaten by the jackals or tigers, which is commonly the case. Many of these miserable creatures are carried out perfectly sensible, and, when they see themselves about to be removed, terrified with the idea of their awful doom, they shriek and pray, and catch hold of every thing that comes in their way, to avoid their fate; and, in one district, where I was very lately, I was informed, if a person happened to die in the house, it is either immediately pulled down, or abandoned for ever. These are things which call aloud for missionary exertions; and could the people of England witness scenes of this kind, how it would make them prize their lot! they would bless God for having given them an existence in a land where *life and immortality are brought to light by the Gospel*. I am sure they would exert all their powers to assist a people in such a state.

RELIGIOUS INTELLIGENCE,

HAMBURGH.

The ministry of Mr. Mudie has been acceptable and useful in this great and wicked city. In consequence of which an application was made to the Senate for a more commodious place of worship. This was opposed by Mr. Mellish, the English Consul, who represented the applicants as mischievous fanatics. A statement of these facts was sent to Lord Castlereagh, who, highly to his honour, directed Mr. Mellish to withdraw his opposition: and, we presume, the request of Mr. Mudie and his friends will be granted.

SPAIN.

On the 9th of January last, a school on the system of the British and Foreign School Society was opened in

the city of Madrid, under the patronage of the Duke del Infantado, and several other nobles of high distinction. The lessons of Scripture used by the Society were translated into Spanish, and progress was made towards translating the lessons in spelling and arithmetic.

A gentleman of the military profession having engaged to teach the system, has been duly initiated in its practice and devotes his ardent endeavors to this important work.

Several clergymen in Ireland have undertaken to circulate in that kingdom cheap and popular tracts, calculated to expose the errors of Popery. This measure has been resolved upon in consequence of the unceasing efforts of the Priests and their emissaries to pervert the minds of the Protestant peasantry by plausible objections against the Reformed religion, and by popular and specious arguments in favour of their own communion. These tracts are composed with a view to the instruction of the lower order of Protestants; and they will not only be free from every thing of a political tendency, but will avoid also every subject upon which all orthodox Protestants are not agreed. Small subscriptions in support of this object will be received by the publisher, who will also procure copies of the Tracts already published, for such as may be desirous of possessing them.

BIBLE SOCIETY.

We are glad to see that a Ladies' Auxiliary Bible Society has lately been formed in Liverpool, and that no less than 600 ladies are engaged in it. Their influence and exertions in a town containing more than a *hundred thousand* inhabitants, must be eminently beneficial.

BRISTOL ARK.

In imitation of the Friends of Sailors in London, the Wesleyans at Bristol are building a floating chapel, which they have also named the *Ark*.

GENERAL ASSOCIATION OF CONNECTICUT.

At a meeting of the General Association of Connecticut, at Middletown, the 3d Tuesday of June, 1818—

The committee appointed to take minutes of the narratives, and prepare a concise account of the state of religion, made a report which was accepted as follows:

Although the efforts made for the suppression of the awful vice of intemperance have not succeeded so fully as could be desired;—although the Sabbath is much neglected in some places, and in a few perceptibly more than heretofore;—and although it has pleased the great Head of the Church not to bless this portion of Zion with refreshing showers, so copious and extensive as in past years;—and although we find, in the moral and religious state of the community, grounds for sore lamentation and deep abasement before a holy and sovereign God;—yet there are considerations of a vast moment, which should animate Christ's ministering servants to the most unabated exertions, and all Christians to the most fervent and increasing prayers, and activity in the cause of Him whose interests they have espoused; and call forth the most heartfelt gratitude to the Father of mercies. In some places the Sabbath is observed with greater solemnity than heretofore. The increasing attention paid to the religious instruction of children, particularly the establishment of Sabbath Schools, a plan extending so widely and with so much efficacy, has a direct influence upon the best interests of men: a plan which we most cordially approve, and for a divine blessing upon which all good men will unceasingly pray.

With no ordinary emotions do we observe that decided support, which the various charitable institutions of the present day receive from the liberality of the Christian public, and the deep interest they feel in their extension and usefulness. Nor do we permit ourselves to doubt, that these

streams will continue to augment and flow with greater celerity, as the state of the world may demand. In the heathen school established within our limits, we behold a foundation laid, on which we humbly trust it will please the great Head of the Church, by the instrumentality of human means, to erect a noble edifice; we behold a light dawning which we trust will brighten and spread, until many pagan lands, and especially the islands of the sea, shall be cheered with its radiance, and the glorious and universal reign of Messiah the Prince shall commence.

Among the several subjects of consideration, the success of the Domestic Missionary Society claims our gratitude. Its usefulness is becoming daily more and more evident; and it is hoped that the great object of building up our waste places will excite an increasing degree of interest in the public mind.

Nor do we consider it a small matter of congratulation, and thanksgiving to God, that the Asylum established at Hartford, for the instruction of the deaf and dumb, has been so far prospered. While all the feelings of humanity are strongly enlisted on its side, and prompt, with almost irresistible energy, to its support, the Christian beholds, in its operations a door opened for its unfortunate subjects to assume a station, with their fellow immortals, in the intellectual and moral kingdom of God, and be prepared to share in that infinite blessedness purchased by the Saviour's blood. May the dews of heaven distil more abundantly upon this humane institution! May it share largely in the prevailing prayers of the Angel of the covenant! And though the dear pupils cannot speak the language of men, may they be taught by the Spirit of Grace, that they may speak for ever the language of angels, and of the spirits of the just made perfect?

But, above all, do we find matter of praise to the God of grace, in the revivals of religion with which, although less numerous and powerful than in some preceding years, it hath pleased

him to bless several of our churches. In some places, the shower appears to have abated; in others, the rain of divine influence continues copiously to descend. In Middletown, Upper-Houses, Wethersfield, Rocky-Hill, Bethany in the town of Woodbridge, Salem a parish in Waterbury, East-Hampton in Chatham, and Haddam God has wrought gloriously or is still working. In these tokens of our Saviour's presence his friends find abundant cause of gratitude, courage, hope and prayer; nor should they be forgetful of the additional obligation which every soul brought home to Christ, and secured in his fold, lays upon them, with united hearts, to ascribe to him all the glory.

We would also observe, that in the undiminished prosperity and usefulness of Yale College, an institution founded in wisdom, watered with the prayers of our pious progenitors, and which the Son of God has made a fountain of refreshing streams to his Church, far more than a century, we feel that there is special cause to exalt his name.

From the accounts rendered of the state of religion, within the bounds of the general Assembly of the Presbyterian Church, it appears that the interests of the Redeemer's kingdom are evidently advancing. Several of the Presbyteries, under their jurisdiction, have been very powerfully visited the year past, with the influences of the Holy Spirit, and many have been added unto the Lord. Churches, under their superintendence, are multiplying as the settlements extend into that wide region on their border; their Theological Seminary is sending forth a succession of young men as heralds of the cross; and the general aspect of Zion is highly favourable. And it is pleasing to learn, that the General Assembly has recommended and strongly urged upon the members of their communion, to pay particular attention to the religious instruction of their slaves, that they may be prepared, in God's own time, for their emancipation.

From our brethren in Massachusetts Proper we learn, with heartfelt joy, that revivals of religion in several counties, especially that of Berkshire, have taken place; and not only happy fruits of former ones remain, but goodly numbers have been gathered unto Christ;—that the Theological Institution at Andover is in a flourishing condition, and promises to extend its utility, already great, over an extensive field.

From the General Association of New Hampshire we are informed, that the prospects in many parts of the state, are gloomy;—that some churches are low, and some professors lukewarm. At the same time, it is evident that a gracious God hath them in remembrance. Revivals of religion, powerful and resulting in the hopeful conversion of very considerable numbers, have claimed the gratitude, and encouraged the hearts, of both ministers and private Christians, in that section of our country. And it has been particularly noted by them, that, in those revivals, God has been pleased to call in from the world the greatest proportion of converts, from among those who, in their infancy, received the seal of baptism.

The Church of our ascended Lord, in the state of Vermont, continues to flourish. The number of settled ministers is enlarging, and the several churches, increased with the increase of God, are assuming additional stability, beauty and glory. Peculiarly favoured of her Head, Zion here looks forth, fair as the morn, and clear as the sun. In two Associations, consisting of twenty-six congregations, more than twelve hundred have been brought, hopefully, to accept the crucified Saviour. And we are happy to add, that twelve or fourteen of the pupils in the College in Middlebury have been, as there is reason to hope, made the subjects of renewing grace.

On the whole, your Committee rejoice, in common with the members of this body, and all who wish for Zion's welfare, that the Christian character is rising—that Christian charities are

extensively multiplying,—and the spirit of missions extending in all directions: that young men of talents and piety are consecrating themselves to God, in the kingdom of his Son, with particular reference to the Pagan world, and that the signs of the times loudly call on the Christian world to redouble their prayers and their liberality. Behold the dawn of the glorious day—that day which prophets predicted, and for which saints have prayed—that day in which the light of the moon is to be as the light of the sun, and the light of the sun seven-fold;—in which the triumphs of the cross are to be signally exhibited from the rising of the sun unto the going down of the same; in which the gospel, in its triumphant career, is to march the circle of the globe, and *Alleluia, for the Lord God Omnipotent reigneth* resounded from every land. Even so, come, Lord Jesus, come quickly, Amen.

Approved by the Association,
ABEL FLINT, *Moderator*.

REVIVALS OF RELIGION.

The following account of a Revival of Religion in Wilkesbarre and Kingston, Pa. we received in a communication from the Rev. Mr. Phelps some weeks since. It has been delayed to make room for the lengthy Reports and Narratives which we have published.

MR. WHITING—Believing that whatever relates to the prosperity and extension of the Redeemer's kingdom, comes within the design of your publication, I send you the following for insertion, in your valuable Miscellany, should it meet with your approbation.

The subscriber has had the pastoral charge of the Church and Congregation, in Sempronius, in the State of New York, for a number of years; and has laboured with them one half of the time, till within a short period. He has also been employed a part of the time in the missionary field. He is engaged during one half of the present year, in missionary labours, in the northern and western parts of the state of Pennsylvania, under the patronage of the Hampshire Missionary Society, in the state of Massachusetts.

The religious aspect of this portion of the country, is perhaps as little known, in general, to the great body of community, as almost any other section of the United States, of equal extent. I do not recollect ever to have seen an account of a revival of religion, in this region, in any of our Magazines. But blessed be God, that portion of his spiritual vineyard, which lies bordering upon that noble river, the Susquehanna, is not wholly forsaken as "a parched land, wherein are no springs abounding with water;" that in some places, Jehovah is seen "travelling in the greatness of his strength," and that "his stately goings are seen in the sanctuary." Even from the plains of Wyoming, which are now covered with the liveliest verdure, and where nature is clad in her richest dress, but which, little more than thirty years ago, were desolated by savage warfare, glorious tidings are heard. In the noted Indian battle of Wyoming, of upwards of three hundred of the white male inhabitants, who were nobly engaged in defending their families and homes, very few escaped the horrid massacre. Delicate and tender females, were compelled to flee far on foot, through the wilderness, amidst peril and want, for a place of safety.—Some women and children are said to have been consumed in the flames of their own dwellings. I am now writing this narrative, in a house, where the mother of the family (who, at that period, was a young child) with her mother, was among the distressed fugitives. They fled, leaving their habitation on fire, and the husband and father slain upon the field of battle. But on these ensanguined plains, on either bank of the Susquehanna, have since been built the flourishing towns of Kingston and Wilkesbarre; the former, delightfully situated on the western, and the latter on the eastern side of the river, which, between these places, is about fifty rods in width. These towns were settled, at first, principally by emigrants from Connecticut and other parts of New-England. In Wilkesbarre is an incorporated borough, of the same name, in which are situated the

county buildings and a number of elegant mansions. It is a place of considerable activity, and is gradually progressing in importance, as it respects mercantile and other concerns. A church was formed here, in the year 1804, by the Rev. Messrs. Jabez Chadwick and James W. Woodward, missionaries from Connecticut, consisting of about twenty members. Soon after this, that devoted and faithful servant of God, the Rev. Ard Hoyt, (who is now engaged in the Cherokee Mission,) came to this place, and was ordained pastor of this church and congregation. He continued here upwards of fourteen years. The church is composed of inhabitants, who reside in Kingston and Wilkesbarre. A great proportion of the people in both towns, embraced the Armenian sentiment; but the pastor in common with the great body of the Congregational and Presbyterian clergy in our country, embraced the Calvinistic doctrines.

In an agreeable personal interview which I had with him and his amiable family, at this place, in May 1814, he stated the difficulties he had to encounter, and the opposition he met with. He appeared to be (which character, I am happy to state, he still sustains in an eminent degree) a truly faithful labourer in the Lord's vineyard. He was not one of those, "who sewed pillows under the people's arm-holes, and taught for doctrines the commandments of men;" but preached the plain and distinguishing doctrines of the Gospel, made a distinction "between the clean and unclean," and "declared the whole counsel of God." Although he was never blest with a special revival, during his ministry, in this place, yet he was favoured with some choice drops of heavenly dew, from time to time; so that when he left this for Chickamaugah, in November last, the church had increased to about seventy. He has several spiritual children here, (with some of whom I have formed a pleasing acquaintance,) who still, and probably ever will, "rise up and call him blessed." May the Divine smiles continually rest upon him and his beloved

family, and his fellow-laborers, and crown their exertions with abundant success, among our red *brethren* and *sisters* of the Cherokee nation! He has probably sowed much seed here, which has already taken deep root and bears fruit, and it is hoped will continue so for many years to come.

"Though seed lie buried long in dust,
It shall not deceive their hope;
The precious grain can ne'er be lost,
For grace insures the crop."

At the time of his departure from this place, the state of religion was low in both places. But soon after, the Rev. Messrs. Barrows and Taylor (two zealous and promising young missionaries, under the direction of the New-York Evangelical Society of Young Men) came to this place. The meetings for public worship, prayer, and religious conference, which were frequent, soon became full and solemn. It was now evident that the Lord was about to make this late barren waste "a well watered garden, which the Lord hath blessed." This joyful work was very visible in both places. Several, after a short season of pungent conviction, were made the hopeful subjects of divine grace. Some of these had been openly immoral and awfully profane; but the greatest proportion of them had been dedicated to God, by pious parents, in their infancy; and some of them acknowledged, that the pious counsels, and prayers of their parents, had never been erased from their minds, and were instrumental in bringing them to discover the plague of their own hearts. How great the encouragement to parental fidelity!

On the second Sabbath in March, (a Sabbath long to be remembered by the children of God on the plains of Wyoming,) both congregations convened at the meeting house in Wilkesbarre. The house, though spacious, was crowded, and the congregation solemn. Such a day was never before witnessed in this place. By desire of the Rev. Mr. Taylor and the church, the Rev. Ebenezer Kingsbury, pastor of the church in Hanford, (forty-five miles north-east of Wilkesbarre,) atten-

ded, and assisted in the solemnities of that memorable day. The holy communion of the Lord's Supper was administered, and twenty-seven young friends of the Lord Jesus, came forward and publicly espoused his cause. They were principally, under the age of thirty years. One has been admitted, at a late communion, and also several by letters from other churches, making in the whole, about forty that have been added to the church, during the winter and spring. I preached here the last Sabbath, to a full, solemn and attentive congregation. Surely, "it was good to be here." Although there are no recent instances of religious inquiry, yet it is to be fervently hoped, that the shower has not entirely passed by. There is some prospect that they will soon again enjoy the stated ministrations of the Gospel. Soon after the memorable Sabbath, in March, the Rev. Mr. Kingsbury returned to the people of his charge, much animated and strengthened in the glorious cause. He preached to his own congregation, and likewise to that of Waterford, an adjoining society; related the joyful tidings from Wilkesbarre, and exhorted them to arouse from their stupidity, &c. His words were indeed "with power." The sacred flame soon spread in his own society. Several of the youth were speedily engaged in inquiring what they should do to be saved. In the course of a few weeks, twelve or fifteen were made the hopeful subjects of renewing grace. For the first time, a work of grace was evident in his own house, among his children; three of whom, two sons and a daughter, were seriously impressed. Nine of the youth of both sexes, have been since added to the church. I fear, however, that the work, at present, is on a decline.

I preached in Waterford, and spent a few days there, the last Sabbath in April. It was truly a time of refreshing to my soul, from the presence of the Lord. It appeared that the work commenced on the return of Rev. Mr. Kingsbury from Wilkesbarre, but did not become so general, until about twelve or fourteen days previous to my

arrival. The church were settled on their lees, and were reduced to five male members, and few more females. They never had a settled pastor. Immorality was every where prevalent; but the scene was suddenly changed from gloomy night to a joyful day. The work of the Lord became conspicuously visible. The Rev. Messrs. York, of Wysox, and Judd, of Montrose, had paid a visit to Waterford at the beginning of the work, and their labours were signally blessed. On the Sabbath I preached with them, I delivered three discourses—closed the third at nine in the evening. The audiences were unusually numerous and attentive. Several were bathed in tears, and groaned under their burdens of guilt. Although it was then a late hour, they remained a full hour longer, until I advised them to retire to their respective homes. But still they left the place of hearing, apparently with great reluctance. Before they retired, a young man of great promise, one of the subjects of the work, addressed his youthful friends, with great force and solemnity, on the concerns of their souls. All was silent as the house of death. Some requested me to pray for them, and on requesting those to rise who desired the prayers of their Christian friends, and were determined to serve the Lord, to my astonishment between thirty and forty rose from their seats, trembling, and anxiously inquiring what they should do to be saved. How beautiful the prospect!

A recent communication from that place, announces that this number has been propounded for admission to the church, and that the glorious work is still progressing.

Yours, in the Gospel of Christ,
ROYALL PHELPS.

Wilkesbarre, Luzerne Co. }
(Pa.) June 5, 1818. }

From the Recorder.

Extract of a letter from Rev. OBED WILSON, to a friend, dated Bingham, Me. May, 20, 1818.

Dear Sir—The revival of religion in Cornville, commenced in the latter

part of December last. Between 70 and 80 persons of different ages have since that time publicly professed their faith in Christ, and many more have hopefully received the "precious gift." God only knows how many will hold out to the end, and receive everlasting life.

The reformation has been equally great in the towns of Clinton, Fairfield, Canaan, Athens and North-hill—is rapidly spreading in the town of Bloomfield, and making its appearance in some parts of Norridgewalk. I understand that a number of towns eastward, have been visited by the Spirit of God, and the wilderness blossoms. "This is the Lord's doing and marvellous in our eyes." Ministers of different denominations, have been labouring in the same field, and such a spirit of forbearance, harmony and love as they have exhibited I never saw before, in similar circumstances. How long this will continue, I know not—God grant it may be *for ever*!

I spent the last Sabbath in this town—preached three times, and had not a doubt but "the Spirit helped my infirmities." Our meeting at five o'clock was one of the most joyful I ever witnessed: the glory of Immanuel filled the house: tears of joy and sorrow flowed down almost every face, and praises burst from many lips. A happier congregation, I know not that I ever saw before. My health is miserable—but I hope I can say with the poet,

"And let this feeble body fail,
And let it faint or die,
My soul shall quit this mournful vale
And soar above the sky."

A SHORT SKETCH OF THE RELIGIOUS EXERCISES OF —.

The following is a statement of the religious exercises of —, Esq. a gentleman of respectability in Brandon, Vt. It was read by himself at a meeting of the Church for the examination of candidates during the late Revival of Religion in that place. It is often a matter of astonishment to those who have been called out of nature's darkness into God's marvellous light, that the world around them are so incredulous. Perhaps there is nothing in which the depravity of the human heart, and the power of unbelief, is more fully manifested, than in the rejection of the testimony of the reality of religion, which is often pre-

sented to the unregenerate by those who have felt its power. Should a beloved parent, companion, or friend, visit a place where we have never been, and on their return, describe to us the delightful prospects, the peculiar advantages, and how much it would improve our interest, we should not hesitate to sell all and remove to that place; or should they tell even of marvellous things which they have seen in a foreign land; how delighted they were with such and such scenes; we should participate in all their feelings, and be elated at the description. But let the same kind parent, companion or friend, in whom we have perfect confidence, tell us of the spiritual change wrought in their own feelings and views, and our eyes are shut and our ears stopped. Should they say to the unregenerate, I once thought as you do; I had the same doubts and feelings, but I now view things differently; I thought I was right, but I now see my error; I know you are wrong; I am the best qualified to judge, for I have tried both states; I thought I was happy, but I now declare to you that I have enjoyed more in one day than I ever did in my whole life before; yet this declaration, which is often a dying one, when they dare not deceive, is not believed; and what is still more astonishing, such is the depravity of the human heart, that this anxious solicitude of our best friends for our best interests, has often produced contempt, hatred, and even persecution.

We are glad to record such individual instances of Divine sovereignty as the following exhibits, hoping that others, who are still in the vortex of infidelity, may credit the testimony, be convinced of their danger, and flee to the Ark of safety.

I was born in the state of Connecticut and county of Windham, A. D. 1770, of professedly Christian parents, who early instructed me in the doctrines of the Christian religion; and taught me, both by precept and example, the importance of living in the service of God. Although I was bereaved of a pious mother, at an age too young to realize the loss; yet, I have reason to believe, that her dying prayer to God was, that he would be graciously pleased to own and bless her dear offspring, whom she had humbly dedicated to him in the covenant of his dear Son.

My honoured father early taught me that there was a God, who was the Creator of all things: that there was a heaven of eternal happiness prepared for the righteous; and a hell of eternal misery for the finally impenitent: that we were born sinful creatures, and the only way of escape was, by

the application of the all-atoning blood of the crucified Redeemer. Those things, however, made little or no impression on my mind, as St. Paul observes to the Corinthians, "but the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them."

I make these remarks not only as a memento of my honoured parent performing his duty, but likewise to show the base ingratitude I was guilty of in treating with contemptuous neglect these salutary instructions of one who, I had every reason to believe, had my spiritual as well as temporal welfare wholly in view. But, notwithstanding all the warnings and admonitions of an earthly parent, the reproofs and exhortations received in attending the common means of grace, the repeated strivings of God's Spirit with my soul, I have still lived to the present day, without faith, without hope, and without God in the world: and I now with shame must confess, that my life has been one continued scene of sin and wretchedness, adding sin to sin and transgression to transgression, turning a deaf ear to the calls and invitations of the gospel and the plainest truths of revelation; that I am astonished at the forbearance and long-suffering of God to such a rebellious and ungrateful sinner as I have been and still am; that nothing short of the dying love of the crucified Saviour can possibly atone for sins so numerous and of so black a dye. But I can plead with the Psalmist, 'Remember not the sins of my youth, nor my transgressions; but according to thy mercy remember thou me, for thy goodness sake, O Lord.' But notwithstanding the many reproofs and exhortations I received, I do not remember any serious impressions of mind until about 1786, when about 16 years of age; a summer long remembered on account of the gloominess of my mind; the most part of the season my sins, like pondrous mountains, continually lay before me; and I often wondered God did not cut me off, and

even expected he would, in some unexpected moment; and many nights I passed under serious apprehensions, that if I closed my eyes in sleep, I probably might awake in hell. Thus, for some months, like Jonah, I was shut up in the belly of hell, keeping my feelings wholly to myself. But alas! those solemn calls, and strivings of God's Spirit, left little or no lasting impressions on my mind, but vanished away like clouds of smoke.

Soon after I came to Vermont to live, where the inhabitants (where I then resided) totally neglected every thing of a moral or religious nature; and I very soon literally became a heathen, and scarcely believed, or cared, whether there was a heaven and a hell; and the language of my heart was to God, "depart from me, for I desire not the knowledge of thy ways." However, after the death of my father, and I had settled in life, I began once more to read the Bible, and determined to live at least a moral life; and I often thought seriously, as the head of a family, that important duties devolved on me, which I felt no disposition to comply with; but totally neglected family religion, at the expense of great remorse of conscience; and I have experienced the truth of the words of Eliphaz, Job xv. "The wicked man travaileth with pain all his days." "A dreadful sound is in his ears; in prosperity the destroyer shall come upon him." "Trouble and anguish shall make him afraid." "For he stretcheth out his hand against God, and strengtheneth himself against the Almighty." "Because," as St. Paul says, "the carnal mind is enmity against God; for it is not subject unto the law of God, neither indeed can be." As I had now commenced reading the Bible, I began to fight and quarrel with the essential doctrines therein revealed: the decrees of God, the moral depravity of the human heart, appeared to me unreasonable, when compared with the commands and threatenings of a merciful Creator; and I was in the constant habit of arguing, and disputing, at every oppor-

tunity that presented; and began to indulge the presumptive pride to believe I could put to silence the most powerful advocates of those doctrines. I had become like one of those who "having turned aside unto vain jangling, desiring to be teachers, understanding neither what they say nor whereof they affirm." I accordingly drew the Rev. Mr. — into a discussion of the doctrine of election, with written arguments deduced from the Scriptures, which I put into his hands; and soon after received a reply; but this was only a fresh stimulus in me for a further and more spirited investigation of the subject: I accordingly set myself to work a second time, and very soon completed my second piece, which I entitled, "A check to Hopkinsianism, and Fatalism; designing to establish the doctrine of free-will, and free-grace." But as I received no answer to my last piece, I proudly walked off the field of controversy, bearing, as I then thought, the palm of victory with no small share of self-applause. But my exultation was of short duration; for, although I was not to be convinced by men, yet God was able to speak to the heart, in a most convincing manner. "God speaketh once, yea twice, but man perceiveth it not: in a dream, in a vision of the night: when deep sleep falleth upon the children of men." And the Angel with a drawn sword that stopped Balaam in the way, and bid the dumb ass speak with man's voice, and forbade the madness of the prophet, could stay me; and the same sword appeared to be extended over my head, to deprive me of existence, if I stepped one inch further in my mad career. I have introduced this transaction here, merely to make a public recantation of those principles I then embraced; for I now view them, and have for a number of years, as derogatory to the plain explicit doctrines of the Bible, as expressed by the Prophets, Apostles, and by Jesus Christ. But I feel to say with St. Paul, "I verily thought I was doing God's service;" I hope, therefore, I

have "obtained mercy, because I did it ignorantly, in unbelief:" For "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them; for they are spiritually discerned." But, to return from this short digression. Although I received no external evidence to convince me that I was maintaining erroneous sentiments; yet, from that time the doctrines of God's sovereign, electing grace, and man's depraved state by nature, were made so plain to my mind, and so consistent, as not in the least degree to abridge man's moral agency. It appeared suitable and necessary that God should be a sovereign, independent, all-wise, and all-powerful Being; that he should perfectly comprehend at one view, all things past, present, and to come; and that every thought, word and action of his creatures, that has, or will take place, from the beginning of time, through an endless eternity, are viewed, as though they had actually had their accomplishment; and at the same time, that man was acting as a free, voluntary, accountable moral agent; life and death were set before him, and he possessed the natural power and ability to choose or refuse. But "great is the mystery of godliness." These convictions left some impression on my mind for some time; but the adversary at length taking advantage of my belief in the doctrine of election, pushed me into the other extreme of fatalism; and for a long time made me believe, that man was naturally and morally depraved, and was chained down, by God's irresistible decree; that man could do nothing, and that nothing was required of him: that his fate was eternally sealed before he was born: and at times I considered it almost blasphemy to pray to God, or at least very wicked, unsuitable, and unprofitable. I was then for a short time a Universalian at heart, from a consideration that it would be derogatory to the character of God, as a merciful Creator, to punish his creatures, for being found in that remediless situa-

tion his irresistible decree had placed them: I therefore concluded they would all be happy. I set about examining the Bible in good earnest; for I now concluded, that if universal salvation could be established by the word of God, I could glide through time most happily: that the world would be transformed into a Mahomedan paradise, of sensual delight; and at death I might soar above to realms of bliss and glory, and enjoy the blissful presence of God, through an endless eternity. I never for once reflected, that heaven itself would be a complete hell to the unrenewed soul, provided he could be admitted there. But alas, on examining the sacred volume attentively, I found cursings instead of blessings pronounced against the finally impenitent sinner; and thus my fond hopes at once vanished, my elysian groves were turned to hedges of thorns and thistles, and my fancied heaven was turned into a frightful hell: as Dr. Watts says, "my hopes were blown away like chaff before the driving storm." And now for a time my mind was much perplexed and driven to a state of despondency; I thought I could say with Job, "O that thou wouldest hide me in the grave; that thou wouldest keep me secret until thy wrath be past. But the devil, who had led me into six troubles, was now actively leading me into seven: through his wiles my mind was once more set at liberty, by the suggestion that the Holy Scriptures were cunningly devised fables of man's invention; that hell was a mere scarecrow, a man of straw, drest up and distorted by priests for mercenary purposes; or to say the least, I was made to believe that the Bible was a mere apocrypha, of doubtful authority. As this was my last and only refuge, I fortified my tower as strongly as possible; and here for a long time dwelt tolerably secure, covering myself over with the garment of self-righteousness, which I vainly imagined would carry me safely through this world, and be a sure passport to realms of bliss and glory beyond the grave;

never for once considering, that to the wicked "*God is a consuming fire.*" But nothing is more true, than that men love darkness rather than light, because their deeds are evil. I continued in this shattered fabric of infidelity, until the epidemic sickness prevailed and carried off such numbers in this town in the winter of 1813.

(To be concluded.)

EDUCATION SOCIETY.

The Treasurer of the Education Society has received since the 4th of June, the following sums, viz.

From Rev. Dr. Nathan Perkins	\$7 28
Mr. William Lockwood	2
Dr. Dwight Ripley, to constitute him a member for ten years	10
Hezekiah Perkins, Esq. do.	10
Major Joseph Perkins do.	10
Rev. Eleazor T. Fitch do.	10
Rev. Alfred Mitchell, to constitute him a member for life	20
Henry Perkins, Esq. do.	20
Hon. John Davenport, jun. do.	20
Gen. Zachariah Huntington	5
Mr. George W. Lee	2
Mr. — Adams	5
Deacon William Rogers	3
A friend in Norwich	4
Rev. David Austin	5
Dr. Joseph Strong	5
Mr. Aristorchus Champion	12
Mrs. C. Perkins	3
Mr. — Perkins	2
Church Conference, Colchester	3 82
Sundry persons in Norwich, \$1 each	5
Mr. Wm. Child, by Rev. C. A. Goodrich	1
Rev. Samuel Backus, do.	1
Female Society, Pomfret, do.	6 25
Female Cent Society, Stamford, by Miss Julia Davenport, their Treasurer	25 38
A number of Females of Rauhville and its vicinity, Montgomery county, Maryland, transmitted by the Rev. Thomas C. Searle, by the hand of Rev. Ira Hart	50

\$247 73

S. TWINING, Treasurer.

July 4th, 1818.

Ordination.

June 3d, 1818.—The Rev. Elisha Wise was ordained an Evangelist by the Northern Associated Presbytery convened at Franklin, Delaware county, New-York. Rev. Salmon King made the introductory prayer. Rev. Beriah Hotchkin preached from 2 Tim. iii. 10, 11. Rev. Stephen Fenn made the consecrating prayer. Rev. Seth Williston gave the charge. Rev. Henry B. Stimson gave the right hand of

fellowship; and Rev. Isaac Garvine made the concluding prayer, and presided at the administration of the Lord's Supper. The whole exercises of the day were most refreshing to the souls of God's people. Such deep solemnity, and such raised affections of soul, as were there manifested, are not common on such interesting occasions.

OBITUARY.

Mrs. Mary Dickinson.

DIED—At Wallingford July 2d, 1818, Mrs. Mary Dickinson, daughter of the Rev. Joseph and of Mrs. Rebecca Fish, of Stonington, and successively the consort of the Rev. John Noyes of New-Haven; of Gen. Silliman of Fairfield; and of Dr. John Dickinson of Middletown.

Superior mental endowments and cultivation; extensive familiarity with the wise and the good; and distinguished excellence in the various social relations, were crowned by a personal piety which adorned the religion of the Cross, and effectually supported her in life and in death.

SUNDAY SCHOOL REPOSITORY.

We have received the No. 10r June of the New-York Sunday School Repository. We hope this valuable work will be supported by the friends of Sunday Schools.

From the Speech of J. Bristed, Esq. at the last anniversary of the New-York Sunday School Union, we copy the following

Anecdote.

This moment my much respected friend, the British Consul, has whispered into my ear an anecdote, too interesting to pass unnoticed.

A few days since, a young man, about nineteen years of age, called at the Consul's office, and made himself known as one, whom, but a few years before, the consul had taken into his own Sunday School, in the north of Ireland, as a poor, little, wretched, helpless, outcast. No nuptial tie had consecrated the birth of this child of misery, baptized in tears. No father owned him for a son. But the Sunday School was to him as a father, and a mother, and a sister, and a brother. The precepts of religion and morality which he learned there, have stricken deep root into his heart, have blossomed in beauty, and are now ripening into an abundance of fruit. He poured into the consul's lap more than a hundred dollars, the little earnings of his bodily toil, in this land of liberty, this asylum of affliction, to be remitted to his destitute mother, the forlorn daughter of shame and sorrow.

RELIGIOUS INTELLIGENCER.

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BY NATHAN WHITING,
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